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The priest was like one mad. He made as if he would close in upon him and chastise him; but Phil was a powerful fellow, and not to be trifled with. He stood on his guard firmly, but not disrespectfully, and so went on—

"It's but a cabin, sir, and a patch of ground; and the longest possession a man can have of it is but a few years. And in case he don't get it, there's scores of places just as good to the fore; or, if he's turned out, he needn't want a shelter to go to. But the place that we're depending on your riverence to engage for us when we leave this world—"

Here the priest interrupted him with a worse word than I would like to write down; and turning to us, he said—

"Boys, will you see your priest insulted by a swaddling apostate, that sold himself to the devil and the Bible-men for a few coin? My curse on ye if ye don't stop his blasphemous mouth, and drive him out!"

"They needn't," says Phil, looking coolly at us; "I'm not going to trouble your riverence any further, as I've insensed you into my meaning about the everlasting habitation. I meant you no disrespect, sir; but a poor man's soul is precious; and I must have better warrant than the bare word of any living man before I hazard it for ever."—*American Paper.*

TO CORRESPONDENTS.

The great length of Mr. Power's letter has obliged us to postpone Mr. Rourke's till our next. Our reasons for not publishing the communication headed "Talk of the Wall," have been already stated in our May number.

We have again to apologize to several of our friends for postponing their valued communications. If our correspondents would recollect the limited space of our columns, when forwarding letters or articles, it would prevent much embarrassment and disappointment.

We beg to call the attention of our correspondents to the utility of adding their name and address to their communications.

To diminish the chance of disappointment, all letters should be forwarded to the office by the first day of the month.

All letters to be addressed to the Editor, 9, Upper Sackville-st. Contributors of £1 per annum will be furnished with six copies, any of which will be forwarded, as directed, to nominees of the subscriber. Any one receiving any number of the journal, which has not been paid for or ordered by himself, will not be charged for it, and may assume that it has been paid for by a subscriber.

The Catholic Layman.

DUBLIN, NOVEMBER, 1854.

WE have been so little in the habit of boasting of what we have done in the field of controversy, that it is very probable many of our most constant readers are actually ignorant, even at the present time (though our periodical has now been in existence nearly three years), to what extent its columns have been circulated, and read throughout the British dominions. The official returns made by the Revenue department, and recently published, of the number of stamps issued to the several newspapers in this city, have, however, made public the *enormity* of our proceedings; and we were somewhat amused a short time since by a story told us by a warm friend, of a worthy man, sincerely anxious for the success of Protestant missions in this country, but apparently wholly ignorant of the existence or nature of our paper, who confessed to him that he had been greatly discouraged by seeing, from the public returns, the increased circulation of a "Popish" paper, called the CATHOLIC LAYMAN, which, within the preceding twelve months, had actually risen to an annual issue of 120,000 copies! As it is useless to deny that our misdemeanours really amount to that formidable number, we must only hope that our numerous readers will rejoice to find that they have so many to sympathize with them, and that they will cordially aid our efforts to make our circulation still greater, so as to bring it within the reach of all who are able and willing to use the reason which God has graciously bestowed on them, in "proving all things, and holding fast that which is good." Nor can we help feeling gratified by the numerous encouraging letters which reach us from various quarters, expressive of cordial approbation of the tone and spirit of our paper. We also think it right to acknowledge the flattering allusion to our labours, made by

an ably-conducted contemporary, the *Irish Church Journal*, in a recent number, couched in terms of praise, which, though they may exceed our merits, certainly but justly describe what we would earnestly *desire* to become, if in our power. We trust none of our readers will attribute our citing it to mere vanity or a spirit of boasting, which we hope we have never indulged in, but rather to a sincere desire to encourage our readers, by showing them that their partiality for our columns is participated in by others well qualified to judge of the object we have in view, and our mode of attempting to effect it.

"Let that admirable periodical, the CATHOLIC LAYMAN," says our respected contemporary, "which has already done so much good, in the most solid, but least obtrusive form, be generously supported, and the sphere of its operations extended on all sides. It reaches the minds that lead others. It exercises an influence not only on the middle classes, the shopkeepers, and more intelligent farmers—but upon the priests themselves. It is a missionary whose advent provokes no riots, and brings about no breach of the peace—a missionary who can be present with the same talent, learning, good taste, and wisdom, at the same time in every house in Ireland—a missionary who runs no risk of broken bones himself, and whom every man may listen to without compromising his position in society, or drawing upon himself the universal notice of his neighbours."

Should the above passage meet the eye of the worthy friend of Irish Protestant Missions, above referred to, we hope it will go far to reconcile him to the idea which so grievously alarmed him when he discovered that the circulation of the CATHOLIC LAYMAN, within the last twelve months, amounted to 120,000 copies. Our appeals he will find are all to the reason, and never to the passions of our readers, either Roman Catholic or Protestant; and, therefore, afford, we hope, some prospect of ultimately leading men to the truth. We have good reason, also, to believe, that the *Irish Church Journal* is not far wrong in the allusion made in the passage cited to the Roman Catholic priesthood, and that no inconsiderable number of the priests in this country are among our regular readers. It would be too much to suppose that the majority of them are friendly to our exertions, or that they do not still look upon our pages with a somewhat jaundiced eye, as calculated to exercise an injurious effect upon their own interests. Some, however, we sincerely believe, are capable of taking a higher and more noble-minded view of the matter, and would willingly (or even, like the worthy Dutch priest described in another column, gladly) see a reformation in the Church of which they are members, did they not fear that a disclosure of their wishes might subject them to the wrath of their ecclesiastical superiors, and tend to their personal ruin. We confess it ever gives us pain to think that even the transition from the most fatal error to the most glorious truth should injure, even in a temporal point of view, the welfare of any one, whether priest or layman; and we would gladly see the same happy result again, which has, in some instances, we believe, already occurred even in this country, of the priest and his flock *simultaneously* repudiating the errors of a Church which has long arrogantly claimed to be "the mother and mistress of all Churches," without being able to give any rational proof to satisfy an unprejudiced inquiring mind, that she really deserves that title. It is cheering, however, to learn, as we read in a letter from Monsieur ERNEST VENT, pastor at Brussels, dated 5th October, 1854, published in the same periodical above referred to, that Roman Catholic priests, who have the courage, like the Abbe MIEL (whose interesting letter we printed in our last number), to follow their conscientious convictions, by renouncing the Church of Rome, are not always, even in that eminently Romish country, Belgium, pecuniary sufferers by their change.

"Until 1839," writes Monsieur Vent, "there were in Brussels only two Anglican Churches, and the French and German Church, which latter consists of about 3,000 Pro-

testants. In that year, pastor Von Maerdyck, formerly a Roman Catholic priest, opened a Flemish Church. At first, there were but thirty or forty hearers. Last year, the Flemish congregation numbered more than fifteen hundred, of whom more than twelve hundred were converts. This congregation has become so settled, and is progressing so regularly, that the government could not help allotting a salary to its pastor, three months ago. Thus, this Church is now publicly acknowledged, and forms but one with the French and German one. M. Von Maerdyck has, during the whole year, two religious lectures in two different parts of the city, for adult Romanists—these lectures are attended by from sixty to seventy persons."

We are not altogether without hope that we may yet live to see the day when similar results may not be uncommon in our own beloved country. Be that as it may, however, we are determined to do our part, under the Divine blessing, and leave the result to God. Will not our readers assist us in this devout wish, by circulating our pages, if they approve of them, by every means in their power?

RECENT CONTROVERSY AT BOULOGNE.

(Continued from page 124.)

Dr. M.—It is not the fact that the Church has always interpreted the passage, "Thou art Peter," &c., in the manner you state. We have distinct proof of this in the reason assigned for giving the Bishop of Rome a primacy of place—namely, the rank of his metropolitan city; that, and not the passage "thou art Peter," &c., was the foundation of the precedence of place allowed to him. But I must ask you to remember your own assertion, that these words conferred both infallibility and jurisdiction over the whole Church, upon St. Peter, and the Roman Pontiffs. Produce, therefore, if you please the decree of the early Church giving that passage.

Mr. G.—The great Council of Nice, held in the year 325, declared that the Church of Rome always had the primacy and jurisdiction over the whole Church.

Dr. M.—No such decree was made. The Roman legate, at the subsequent Synod of Sardica, referred to a canon of the Council of Nice, and, when quoting it, interpolated the words you mention. Reference was made to the genuine canons, when this addition was convicted, and rejected. Again, I must ask you what even this has to do with infallibility? Why do you not produce a decree of the Church, if any such really exist, on this head? If the infallibility of the Roman Pontiff or Church, was recognised is it not strange that we do not find it either urged or submitted to, which, if true, it assuredly would be, as the effectual means of checking or ending the multitudinous disputes which distracted the early Church. Not only is this not the case, but we have decisive testimony to the reverse. This infallible interposition was not only not exerted, but decisions of the Roman Bishop were even disbelieved. Take, for instance, the memorable Donatist schism, when the Emperor commanded the Roman Pontiff (with whom he associated other bishops) to examine the matter. The Donatist bishops refused submission to this Pontiff's decision when adverse to them, alleging, as a reason for so doing, that the judgment of a few western bishops—the Pope being one of them—should not be weighed against that of so many Numidian ones. Now, is it credible, that such a plea as this could have been made—and it appears, moreover, to have been allowed—if the infallibility of the Roman Pontiff or Church had been then a recognised doctrine? With respect to the *jurisdiction* of the Roman Pontiff, I just wish to ascertain what you understand by it; has the Pope supreme power in temporal as well as in spiritual matters?

Mr. G.—In both; he has a direct and supreme authority in spiritual things; but, since you cannot separate these from temporal, he has, indirectly, jurisdiction over the latter also.

Dr. M.—I ask the question because, whatever claim you make, it is *that* and not something else which you must prove. Is there any doctrine of your Church on the subject, or is it not true that here, as in other most important matters, there is a variety of opinion? Thus, on the one side, Pope Innocent III. claims express temporal jurisdiction over kings—God, said he made two great lights, the greater to rule the day, &c., these are, said he, the papal and the regal; the former superior to the latter.

Mr. G.—I never heard that illustration before; it is beautiful, and quite expresses the truth.

Dr. M.—Well, let us see, here are Cardinal Wiseman's words directly contradicting the Pope—"There is nothing taught in the Catholic Church on the subject; it is no principle of her belief whatsoever, that the Pope does possess, or can possess, any temporal power, and that if we speak of those kingdoms which are not in anywise connected with his temporal government, it

* For this reason, the Bishop of Rome must long since be disintituled even to this primacy of place.